

The conditions for the Prayer are nine:

- 1) Islam**
- 2) Sanity**
- 3) Reaching the age of Maturity**
- 4) Raising event (i.e. Ablution) wudu.**
- 5) Remove the impurity**
- 6) Covering the 'Awrah**
- 7) the entry time**
- 8) Facing the Qiblah**
- 9) the intention**

The pillars of the prayer are fourteen:

- 1) Standing with the ability to do**
- 2) the opening takbeer**
- 3) Reciting Surah Al-Faatihah**
- 4) the Bowing**
- 5) Rising from Bowing**
- 6) Prostrating on all seven limbs**

- 7) moderation after prostrating
- 8) sitting between the two prostrations
- 9) tranquility in all actions
- 10) arrangement between all pillars
- 11) the final tashahhud
- 12) sitting for it
- 13) prayer on the Prophet (peace be upon him)
- 14) the (final) two Tasleems

The obligatory of prayer, are eight

(1) Takbeers other than the opening takbeer

(2) Saying “Sami’a Allaahu liman hamidah (Allaah hears those who praise Him” – for the imam and for the one who is praying alone.

(3) Saying “Rabbana wa laka’l-hamd (Our Lord, to You be praise)”

(4) Saying “Subhaana rabbiy al-‘azeem (Glory be to my Lord Almighty)” once when bowing

(5) Saying “Subhaana rabbiy al-a’laa (Glory be to my Lord most High)” once when prostrating

(6) Saying “Rabb ighfir li (Lord forgive me)” between the two prostrations

(7) The first tashahhud

(8) Sitting for the first tashahhud

things that invalidate the prayer:

(1) That which invalidates wudoo’, such as breaking wind or eating camel meat.

(2) Uncovering the ‘awrah deliberately. But if it is uncovered by accident and what is uncovered

is only a little, or if a lot becomes uncovered but he covers it immediately, then the prayer is not invalidated.

(3) Turning away from the qiblah to a large extent.

(4) Presence of najasah (impurity) on one's body or clothes, or in the place where one is praying.

If he notices it or remembers it during the prayer and removes it immediately, then his prayer is valid. Similarly, if he does not find out about it until after the prayer is over, his prayer is still valid.

(5) Excessive continuous movement during the prayer for no essential reason.

- (6) Omitting one of the pillars (essential parts) of the prayer, such as bowing and prostration.**
- (7) Deliberately doing an extra pillar, such as bowing.**
- (8) Deliberately doing some pillars before others.**
- (9) Deliberately saying the salaam before completing the prayer.**
- (10) Deliberately changing the meaning whilst reciting.**
- (11) Deliberately omitting one of the obligatory parts of prayer, such as the first tashahhud. But if a person forgets, his prayer is valid but he must do the prostration of forgetfulness (sujood al-sahw).**
- (12) Deciding to stop praying.**
- (13) Laughing out loud.**

Merely smiling does not invalidate the prayer.

(14) Deliberately speaking.

If one speaks by mistake or out of ignorance of the ruling, the prayer is not invalidated.

(15) Eating and drinking.

Performance of Salah

1) Intention:

(it is a determination in the heart that you are performing a particular salah; not to be uttered).

2) Face the direction of the qiblah:

(Sacred House in Makkah Known as Ka'bah).

3) opening takbeer:

Raise your hands to the level of the shoulders, or earlobes, and say:

“Allaahu Akbar” look photo no(1)



4. Place the right hand over the left on the chest. Look at the place of prostration without lowering your head. Look photo no (2)



Recite the Opening Invocation: say
“subhanak allahumm wabihamdik ,
watabarak asmak, wataealaa judduk
, wala 'illah ghyrk”

(O Allaah! I declare You far removed
from above all imperfection, and
that You deserve all Praise, Blessed
is Your Name.

Your Majesty (Glory and Might) is
Exalted, and there is no true God
Worthy of Worship Except You.

5. Recitation of Soorat Al-Faatiha
(Opening Chapter of the Qur'an):
Must be recited in every unit of
prayer (Rak'ah).

Begin by utter the following with a
low voice:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

**audhu billah min al shaytan al
rajim**

(I seek refuge with Allah from the accursed Satan)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

besm Allah alRahman alraheem

(In the name of allah, the Gracious, the Merciful)

Then you Must recite the Faatihah in every rak'ah:

bism allah alrahman alrahim (1)

alhamd lillah rabb alealamin (2)

alrahman alrahim (3) malik yawm

alddin (4) 'iiaak naebud wa'iiaak

nastaein (5) ahdina alssirat

almustaqim (6) sirat alladhin'

aneamt ealayhim ghayr almaghdub

ealayhim wala alddallin (7) Aameen.

In the name of Allah, the Gracious, the Merciful(1)Praise be to Allah,

**Lord of the Worlds(2)The
Beneficent, the Merciful(3)Master of
the Day of Judgment(4)Thee (alone)
we worship; Thee (alone) we ask for
help(5)Show us the straight
path(6)The path of those whom
Thou hast favoured; Not the (path)
of those who earn Thine anger nor
of those who go astray(7)“Aameen.”**

**Then after reading the Fatiha reading
from the Quran a full Surah or
several verses**

**Those who cannot recite the
Faatihah may say instead,**

**“subhanah Allah, al-hamdulillah,
and la illaah illallaah, Allaahu akbar,
and laa hawlah wa laa quwata illaa
bil-laah” which means: I declare
Allaah far removed from all**

imperfection, and deserving all the Praise, and that there is no true God other than Allaah.

6. Rukoo' (Bowing Down)

Raise the hands as described previously (**like photo no 1**) and say **Allaahu Akbar** (Allaah is the Greater) while going into the bowing position.

In bowing posture, put the hands on the knees and grab them with your elbows away from your sides, and your back straightened with the head leveled with your back **see photo no (3) and no (4)**



Bowing (rukoo') Position in Salah
While in bowing position one says:

“Subhan rabby aleazim” (3 times)
(How perfect my Lord is, The Supreme)
then say : subwh quddws , rab
almlaekat walrruh
(Perfect and Holy (He is), Lord of
the angels and the Rooh) or say
subhan dhi aljubrut, walmalkut,
walkubriaa'a, waleazmuh (How
perfect He is, The Possessor of total
power, sovereignty, magnificence
and grandeur)

7. Standing Erect (Qiyaam) after
Rukoo': Rise from bowing, raising
you hands to the levels of the

shoulders, or earlobes, **like photo no (1)** saying:

“Sami' Allahu liman hamdiah”

(Allaah hears the one who praises Him)

Stand upright until one's very parts take their positions and say:

“Rabbana walak al-hamd”

**"hamdan kathiran tayiban
mubarakan fih"**

"our Lord All the praise is due to You"

"Thank so much good and blessed"

**8. The sujood (prostration) &
juloos (sitting):**

Reach the ground with the knees first and then the hand's while saying **Allaahu Akbar (Allaah is the**

Greater), and place your forehead, nose, knees, and feet on the floor with your belly away from your thighs. Like photo no (5)



(5)

Toes should be erected and directed to the Qiblah.

Your arms should be away from the ground, as bellow,



then saying:

“Subhan rabby al Alaa” (3 times)

(How perfect my Lord is, The Most High) then invocation as he wishes

Prostration Position

Then you raise your head while saying, **“Allaahu Akbar”** sit on your left leg while keeping your right foot upright with its fingers to the qiblah.

Put your hands on your knees

look photo no (6)



and supplicate saying:

**allahumm aghfir lia, warhimni,
wahduni, wajbirni, waeafini warziqni
(O Allah, forgive me, have
mercy upon me, guide me, enrich
me, give me health, grant me
sustenance)**

Sitting Position

**This position it called (IFTIRASH) is
done in the last rak'ah of Fajr and
First tashahhud for any Prayer**

Following the sitting position, you come up with a second prostration as you did before.

Once done you have completed one full unit (rak'ah).

Say, “Allaahu Akbar**” and stand up for the second rak'ah.**

Do it in the same manner as you did the first one, but without reciting the opening Invocation.

9. Sitting for tashahhud (testification of Faith):

first: If prayer is two unit (2 rak'ah):

like prayers of Fajr, Friday and Eid al-Fitr and Eid al-Adha.

Once you finish the second Rak'ah, follow the same way of sitting as above.

Hold your right hand closed with its thumb and middle finger touching each other like in a circle while

**pointing the index finger straight in
the direction of the qiblah**

look photo no (7)



then saying the full tashahhud :

**“Attahiyyaatu lillaahi wassalawaatu
wattayyibatu Assalaamu 'alayka
ayyuhan-Nabiyyi warahmatullaahi
wabarakaatuh Assalaamu 'alyna wa
'ala 'ibaadillaahis saaliheen. Ash-
hadu an laa ilaaha illallaah wa ash-
hadu anna Muhammadan 'abduhu**

**wa rasooluh. Allaahumma salli 'ala
Muhammad wa 'ala aali Muhammad
kama sallaita 'ala Ibraaheem wa 'ala
aali Ibraaheem innaka Hameedun
Majeed, wabaarik 'ala Muhammad
wa 'ala aali Muhamaad kama
baarakta 'ala Ibraaheem wa 'ala aali
Ibraaheem innaka Hameedun
Majeed.”**

**(All compliments Allaah is free of all
imperfection, His is the dominion,
Magnificence, Endless existence
belongs to Him, prayers, and pure
words and deeds, are due to Allaah.
May Allaah grant the Prophet safety
from all defects and imperfections
and keep his message safe from all**

evil; [may Allaah grant him] mercy and honor.

May safety and security be granted to us and to all the righteous slaves of Allaah.

I bear witness that none has the right to be worshiped except Allaah, and I bear witness that Muhammad is His slave and Messenger Allaah!

Praise Muhammad, and on the family of Muhammad, as You Praised Ibraaheem, and the family of Ibraaheem; You are indeed Worthy of Praise, Full of Glory.

And send blessings on Muhammad, and on the family of Muhammad, as you sent blessings on Ibraaheem, and the family of Ibraaheem; You

are indeed Worthy of Praise, Full of Glory)

then Seeking refuge from four:

**(allahum 'anna 'aeudh bik min
eadhab jahannam wamin eadhab
alqubr wamin fitnat almuahaya
walmimat wamin sharr fitnat
almasih alddijal)**

**(O Allah, I seek refuge in you from
the torments of hell and torment of
the grave and from Cuteness of life
and death and evil sedition Antichrist)**

**Then call as he wishes of good in
this world and the Hereafter and
then pray to the Prophet, peace be
upon him.**

**Then delivers on his right and say
(alssalam ealaykum warahmat allah)
(Peace and mercy of God) and left
say (alssalam ealaykum warahmat
allah) (Peace and mercy of God)
look photo no (8)**



**second: If prayer is three unit (3
rak'ah) or four unit (4 rak'ah)
if prayer was (3 rak'ah) like Maghrib**

or (**4 rak'ah**) like dhuhhr, Asr, and isha after the second prostration in the second rak'ah sitting for first tashahhud only then

say: “**Attahiyyaatu lillaahi wassalawaatu wattayyibatu Assalaamu 'alayka ayyuhan-Nabiyyi warahmatullaahi wabarakaatuh Assalaamu 'alyna wa 'ala 'ibaadillaahis saaliheen. Ash-hadu an laa ilaaha illallaah wa ash-hadu anna Muhammadan 'abduhu wa rasooluh**”

(All compliments Allaah is free of all imperfection, His is the dominion, Magnificence, Endless existence

belongs to Him, prayers, and pure words and deeds, are due to Allaah. May Allaah grant the Prophet safety from all defects and imperfections and keep his message safe from all evil; [may Allaah grant him] mercy and honor.

May safety and security be granted to us and to all the righteous slaves of Allaah.

I bear witness that none has the right to be worshiped except Allaah, and I bear witness that Muhammad is His slave and Messenger Allaah!)

then stand up raising your hands (like photo no 1) and say,

“ALLAAHU AKBAR” When you reach the straight standing position, recite the Faatihah only and say

“ALLAAHU AKBAR” then go to for the Bowing down (**rukoo'**) and Rise from bowing then go to the prostrations (**sujood**) as done before in first and second rak'ah then sitting for full tashahhud after the third rak'ah in (**Maghrib**) or after the fourth rak'ah in (dhuhr, Asr, isha) then say full tashahhud then

Seeking refuge from four:

(allahum 'anna 'aeudh bik min eadhab jahannam wamin eadhab alqubr wamin fitnat almuahaya walmimat wamin sharr fitnat almasih alddijal)

(O Allah, I seek refuge in you from the torments of hell and torment of the grave and from Cuteness of life and death and evil sedition Antichrist)

Then call as he wishes of good in this world and the Hereafter and then pray to the Prophet, peace be upon him.

Then delivers on his right and say (alssalam ealaykum warahmat allah) (Peace and mercy of God) and left say (alssalam ealaykum warahmat allah) (Peace and mercy of God) like photo no (9)

Sitting Position for full tashahhud
This position is called (tawarruk)
look photo no (9)



tawarruk



iftirash

prostration of forgetfulness:

The prostration of forgetfulness in prayer is generally prescribed for three reasons:

1- Doing something extra

2- Omitting something

3- Being uncertain

Doing something extra: for example, doing an extra bow (rukoo'), prostration (sujood), standing or sitting.

Omitting something: such as omitting an essential part of the prayer, or omitting one of the obligatory parts of the prayer.

Being uncertain: such as when a person is not sure how many

rak'ahs he has prayed, whether it was three or four, for example. In the case of doing something extra, if a person adds something to his prayer – bowing, prostrating, standing or sitting – deliberately, then his prayer becomes invalid, because when he added it, that means that he did not do the prayer in the manner ordained by Allaah and His Messenger (peace be upon him). The Prophet (peace be upon him) said: “Whoever does an action that is not part of this matter of ours (i.e., Islam), will have it rejected.”

Narrated by Muslim, 1718.

But if he did that extra thing by mistake, then his prayer is not invalidated, but he should do the prostration of forgetfulness after saying the salaam.

The evidence for that is the hadeeth of Abu Hurayrah (may Allaah be pleased with him) who said that when the Prophet (peace be upon him) said the salaam after two rak'ahs in one of the two afternoon prayers, either Zuhr or 'Asr, and they told him about that, he (peace be upon him) did the rest of the prayer, then he said the salaam, then he prostrated twice (the

prostration of forgetfulness) after saying the salaam.

Narrated by al-Bukhaari, 482; Muslim, 573.

And Ibn Mas'ood (may Allaah be pleased with him) narrated that the Prophet (peace be upon him) led them in praying Zuhr and he prayed five rak'ahs.

When he had finished it was said to him: "Has something been added to the prayer?"

He said: "Why are you asking that?" They said: "You prayed five (rak'ahs)." So he turned towards the qiblah and prostrated twice.

**Narrated by al-Bukhaari, 4040;
Muslim, 572.**

In the case of omitting something, if a person omits one of the essential parts of the prayer, one of the following two scenarios must apply: Either he remembers it before he reaches the same point in the following rak'ah, so he has to go back and do that essential part of the prayer and whatever came after it,

Or he does not remember it until he reaches the same point in the following rak'ah, in which case the following rak'ah takes the place of

the one in which he omitted that essential part, and he should make up the invalid rak'ah.

In either of these two cases, he should do the prostration of forgetfulness after saying the salaam.

For example: a man stood up after doing the first prostration of the first rak'ah and did not sit or do the second prostration.

When he started to recite Qur'aan he remembers that he had not done the second prostration or sat between the two prostrations.

In that case he should go back and sit as between the two prostrations, then prostrate, then stand up and

**do whatever is left of his prayer,
and do the prostration of
forgetfulness after saying the
salaam.**

**An example of one who did not
remember until after he reached the
same point in the following rak'ah is
a man who stood up following the
first prostration in the first rak'ah
and did not do the second
prostration or sit between the two
prostrations, but he did not
remember that until he sat between
the two prostrations in the second
rak'ah. In this case he should make
the second rak'ah the first rak'ah,
and add another rak'ah to his**

prayer, then say the salaam then do the prostration of forgetfulness.

Omitting an obligatory part of the prayer – such as if he omits an obligatory part and moves on to the next part of the prayer.

For example, he forgets to say Subhaan Rabbiy al-A'la (Glory be to my Lord Most High) and he does not remember until he has got up from prostrating.

In this case he has omitted an obligatory part of the prayer by mistake, so he should carry on with his prayer then do the prostration of forgetfulness before saying the salaam, because when the Prophet

(peace be upon him) omitted the first tashahhud he carried on with his prayer and did not go back and repeat anything, then he did the prostration of forgetfulness before saying the salaam.

In the case of being uncertain, such as if a person is not sure if he has done something extra or omitted something, e.g., he is not sure whether he has prayed three rak'ahs or four, one of the following **two scenarios must apply:**

Either he thinks that one or the other is more likely to be case, whether it is doing more or omitting something, in which case he should

proceed on the basis of what he thinks is more likely to be the case, complete his prayer accordingly, then do the prostration of forgetfulness. An example of when neither seems to him more likely to be the case is when a man is praying Zuhr and is not sure whether he is in the third rak'ah or the fourth, and neither seems to him more likely to be the case.

In that case he should proceed on the basis of what is certain, which is the lesser amount.

So he should regard it as the third rak'ah, then do another rak'ah and

do the prostration of forgetfulness before saying the salaam.

Thus it becomes clear that this should be done before the salaam if you have omitted one of the obligatory parts of the prayer or if you are not sure how many rak'ahs you have done, and neither of the two choices seems more likely to be the case.

And it should be done after the salaam if you have added something extra to the prayer or you are not certain but one of the two choices seems more likely to be the case.

azkar after the prayer:

Astaghfirullah (I ask Allah for forgiveness) 3 times

then say: Allahumma anta al-salam wa minka al-salam tabarakta ya dhal-jalali wa'l-ikram **(O Allah, You are the One Who is free from all defects and deficiencies and from You is all peace, blessed are You, O Possessor of majesty and honour).**

Then say: La ilaha ill-Allah wahdahu la shareeka lah, lahu'l-mulk wa lahu'l-hamd wa huwa 'ala kulli shay'in qadeer. La hawla wa la quwwata illa Billah wa la na'budu illa iyyah. Lahu'l-ni'mah wa lahu'l-fadl wa lahu'l-thana al-hasan. La ilaha ill-Allah mukhliseena lahu'l-

deena wa law kariha'l-kafiroon.

**Allahumma la mani'a lima a'tayta wa
la mu'tiya lima mana'ta wa la
yanfa'u dha'l-jaddi minka al-jadd**

**(There is no god but Allah Alone,
with no partner or associate His is
the sovereignty and to Him be praise,
and He is Able to do all things.**

**There is no power and no strength
except with Allah, and we worship
none but Him.**

**From Him (alone) come all blessings
and favours, and all good praise is
due to Him.**

**There is no god but Allah and we
make our worship purely for Him**

(alone) however much the disbelievers may hate that.

O Allah, none can withhold what You give and none can give what You withhold, and no wealth or majesty can benefit anyone for from You is all wealth and majesty).

Then say: allahumm aeni ealaa dhikrka washukrik wahusn eibadatuk (Oh God, help me to mention you, thank you, and well worshipping you)

then say: After the Maghrib (sunset) and Fajr (dawn) prayers he should say, as well as the words mentioned above: La ilaha ill-Allah wahdahu la shareeka lah, lahu'l-mulk wa lahu'l-

hamd yuhyi wa yumeet wa huwa 'ala
kulli shay'in qadeer (there is no God
but Allah alone, with no partner or
associate, His is the Dominion and
to Him be praise, He gives life and
gives death, and He has power over
all things) **ten times**

Then after that he should say
Subhan Allah (**33 times**) al-hamdu
Lillah (**33 times**) Allahu akbar (**33
times**) (Glory be to Allah, praise be
to Allah and Allah is most great)
and to complete one hundred he
should **say: La ilaha ill-Allah**
wahdahu la shareeka lah, lahu'l-
mulk wa lahu'l-hamd wa huwa 'ala
kulli shayin qadeer (There is no god

but Allah Alone, with no partner or associate His is the sovereignty and to Him be praise, and He is Able to do all things).

Then recite **Ayat al-Kursiy** silently, then for each of them to recite (Qul Huwa Allahu Ahad, Qul a'oodhu bi Rabbi'l-Falaq and Qul a'oodhu bi Rabbi'l-Nas) [i.e., the last three surahs of the Quran] silently.

After **Maghrib and Fajr** one should repeat Qul Huwa Allahu Ahad, Qul a'oodhu bi Rabbi'l-Falaq and Qul a'oodhu bi Rabbi'l-Nas **three times**.

Al Sunnan Al Rawatib (Sunnah Prayers associated with Fardh Prayers)

Four rak'ahs before Zuhr (noon) prayer **(two two)**, and **two rak'ah** beyond.

two rak'ah after Maghrib (sunset) prayer.

two rak'ah after isha of dinner.

two rak'ah before Fajr (dawn) prayer.

The attribute of prayer between **right** and **wrong**:





